

THE LATTER-DAY SAINTS'

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"Truth is the only enduring possession of man; the only power that lifts man into permanent joy. It is the final justification of life. Human days are valueless if truth is not worth every sacrifice of life."—JOHN A. WIDTSOE.

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THE COURAGE TO ACCEPT TRUTH

ELDER RICHARD L. EVANS

IT may never have occurred to you that it sometimes requires courage to accept truth. Perchance you do not know that truth has often been sought, discovered, recognized and then rejected for lack of courage. I do not refer only to religious and doctrinal truth. What has been said applies to moral and ethical truth, to scientific truth, to social and economic truth.

On the face of it, it scarcely seems possible that there would be any who would lack courage to accept truth, provided they actually had conviction of its genuineness. Unfortunately, I am afraid there are many, and the reasons for such failure to accept in the face of certain knowledge are few and fundamental. Such fundamental reasons may be divided and subdivided, times without number, but first on the list is lack of courage, otherwise known as fear.

Men fear many things. They fear contradiction; they fear loss of economic security; they fear ridicule and loss of social prestige. Men fear the change of any existing order or the displacement of any tradition. Men fear exposure of their fundamental weaknesses and deeds of misconduct. Pride, uncertainty, insecurity and selfishness are all contributing factors to the fear that grips men and saps the courage to accept that which conviction fairly shunts is truth.

Truth generally, religious truth more specifically, has never been popular. Preponderant majorities of humanity have never spontaneously precipitated to the cause of newly discovered truth. To begin with, truth is too exacting. In its domain there is no compromise. Uncompromising rigidity is distasteful to undisciplined humanity. It interferes with careless living; it bothers conscience; it creates obstacles in the way of unrestrained conduct. Why should a man, who, for example,

ignores all the moral laws, accept moral truth? To do so would force him to admit to himself and all who knew him that he is living a life of immorality. It requires courage to admit that. It requires more courage to correct it, having admitted.

Why should a man who has written a book accept a newly discovered truth that discredits his published postulations. It requires courage to do that. It means that he must say to himself and his friends and to those who have read his work: I have gone on record in error; what I represented to be truth is now proved to be false; the manuscript to which I devoted my best effort and thought, a book with my name embossed upon its cover—is now thrown into the discard. It is just another book on a dust-laden shelf that will serve to tell another generation what absurd things people used to believe. No doubt it requires courage for an author to say that. Some of them have. Others will go down to their graves fighting against truth because it proved them in error.

WHY should a man who has taught generations of students accept newly found truth which makes of his former teachings mis-statements that must be unlearned by those whom he has taught? It means that in the eyes of all his students he was simply a misinformed man rather than the learned professor who could say no wrong, and would brook of no contradiction nor independent thinking. It cannot be denied that it requires much courage to do that. Some have done it, others will finish life's journey rebelling against eternal absolutes simply because they lack courage to admit popular error and accept new found truth.

Why should a man who enjoys social prestige in his community accept newly found truth, which, because of its unpopularity and uncompromising exactions, would cost him social eminence and the good opinion of superficial friends. To do so would mean that his social fluency would be curtailed; that circles in which he was once "hail fellow well met" might become circles of polite snobbery and restrained forbearance. It might mean the loss of business patronage and ostracism from smug cliques. To accept newly found truth under such circumstances, no one will gainsay, requires courage. Some men have done it. Others will reach the ebbing years having paid too dearly for mere social acceptability and the good opinion of some men.

Why should a man who is economically secure and profitably established in some traditional activity accept a newly found truth, which, because of its displacement of old errors, old customs, old habits and old ways of thinking and doing, would impair or destroy his erstwhile gainful employment? It requires courage to do this also. Some men have done it. Others have reached weary age fighting against irreparable losses, denying themselves the peace of mind that comes only with acceptance of and compliance with all that is known to be truth.

Why should a man who has trained for the pulpit and earned his livelihood as a spiritual advisor accept newly revealed truth, which because of its changeless and unchangeable requirements as to the spirit, form and authority of church and religion, makes of the ministry a matter of God's choosing and not of man's choice—truth which makes administration of matters

spiritual an unselfish service and an undying conviction, rather than a chosen profession, and a livelihood? Why should such a man accept the truth which forces the admission to himself and his flock that he has been mistaken, that he has assumed authority, that he has taught traditional error which he and they must now put from their lives and learn of the newly found truth. It takes courage to do that. Some men have done it. Others have clung to the profession of spiritual leadership, unavailingly fighting against the relentless march of things eternal, in a world that has discovered more truth in the past century and a half than in all the centuries and ages preceding the modern era.

WHY should a man accept newly discovered truth, which, because of its positive and dynamic force, threatens his complacent composure and forces him to change his ways of thinking and his habits of living? In static societies and in immobile individuals, inertia is often prized more highly than progress. Change is very disturbing. Sameness, monotonous at first, may become queerly fascinating and dearly cherished. Fear of change, right or wrong, is a sign of age and ossification in young men and in old.

Men fear and resent the changing of customs whether those customs are right or wrong, whether they are cumbersome or gracious, whether they still have utility or have outgrown their usefulness. Men fear and resent abandonment of tradition, whether those traditions are reasonable or absurd; whether they were born of true purpose or false reasoning; whether they have merit or nothing to recommend their preservation.

Men often fear and resent new thought, new discovery, new inventions, new methods, new philosophy, new learning. These things force change, and disturb the static, tranquil peace of mind of those who take things as they are for granted.

Why should a man accept newly discovered truth when it forces him to think against his will; threatens his mental tranquility; upsets his self-satisfied equilibrium; lessens the importance of his environment; devaluates the material security he has struggled for; revives conscience and changes his whole outlook on life? It requires courage to accept truth under such conditions. Some men have done it, while others have remained, to all intents and purposes, in a state of suspended animation, shrouded in tradition, encased in error, and buried in indifference, while the world moves on and leaves them.

Many questions have been asked. The answers, while obvious, have not been framed nor spoken up to this point in our discussion. The summation of the whole matter is that there is really only one question and one answer: Why should a man accept truth? Because truth is the only thing in life worth having, no matter what it costs.

This undeniable fact will not be gainsaid. You may know peace of mind without physical comfort; you may know serene tranquility without social prestige; you may know the thrill of discovery without economic security; but you cannot know the joy of living nor the meaning of life without acceptance of truth.

You may know the zest for work without making gain your god; you may know the worthwhile contributions of the past

without becoming enslaved to error, customs and traditions ; you may glory in your surroundings without fearing change ; but you cannot know the proved laws of science and the certain concepts of philosophy without acceptance of truth.

You may know the intense love of study and research without becoming narrow ; you may know the sweetness of service without abasing yourself ; you may know the joy of companionship without fearing solitude ; but you cannot know the ways of God and the destiny of man without accepting truth.

And when we speak of truth we do not refer to it narrowly, as one branch or segment opposed to another. The word embraces everything that is changeless—everything that is co-existent with God, whether it be of a nature which men have labelled moral, ethical, philosophic, scientific, metaphysical or spiritual and religious.

AND again, we caution that the seeker after truth must be prepared to look broadly, and not narrowly. Much priceless truth has been found where little was expected. Much error has been harboured where only truth should dwell. If a message of truth is spoken by the unlettered boy, make it a fundamental part of your life without delay. In his possession it may be truth just as surely as gold is gold regardless of its possessor. If truth is offered, by the old and learned man, make it part of life's permanent collection. If error is advanced by either, reject it unhesitatingly, for error is error just as surely as "fools-gold" is "fools-gold," no matter who the possessor.

As the true man of science would sacrifice all of his efforts, opinions, cherished theories and plausible beliefs rather than perpetuate or originate an error, so would the earnest student of life ; so would the sincere man of religion.

He who counts the cost of accepting truth and then rejects it because he esteems the cost too great is a faulty appraiser and a prodigal purchaser. Great though it sometimes may be, the cost of accepting truth is never as great as the cost of rejecting it. You cannot buy peace of mind ; you cannot buy a quiet conscience ; you cannot buy self-respect ; you cannot buy wisdom ; you cannot buy greatness of character ; nor can you buy the approbation of God—but all of these most cherished possessions of eternal man come as premiums when you pay the price for acceptance of all truth.

The desire to seek, the ability to recognize and the courage to accept make it possible for men to cling to all that our fathers knew of truth, and add unto it all truth that is newly restored or newly discovered in our generation.

Happy is he, who, having sought truth, has so lived that he may recognize it for what it is when he meets it face to face, and, having recognized, has the courage to accept, knowing that the price of rejection is always greater than the price of acceptance.—(Radio address delivered over station KSL at Salt Lake City, Utah, April 22, 1934.)

IN proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do.—HERBERT SPENCER.

COMPARING MORMONISM

ELDER NICHOLAS G. SMITH

NOT long ago I was amazed to hear a man of influence say, in commenting on the Church, that the Mormons today stand where all the other churches were a hundred years ago in the matter of their belief.

I could hardly understand what he meant, so I thought it over and tried to recall just one church, of all those in existence, that believes in the true and living God, a God who has a body; who has parts and passions; one who could love us with a passionate love as we do that which is right and noble before Him; one who could see the iniquity and the evil things that creep into men's lives, and still love men. I could not think of one which believes that God is separate and distinct from His Son, Jesus Christ, or that they are separate and distinct from the Holy Ghost. I wondered just what he meant.

The Scriptures, without any question, teach us to believe in a God who does love, who does hate, who has a body, and who has walked and talked with men; in whose image we are created.

I wonder which of the many churches years ago were teaching that each individual had a pre-existence, lived before he came into this life? a doctrine which is entirely scriptural and which the Latter-day Saints believe. It has been their teaching for the past hundred years, and I could not find one church that believes that such a thing is doctrine.

I tried again to think which church we are like, which one was then teaching the fact that modern revelation is still in effect, which one taught the fact that God did reveal Himself to His children in these latter days. I was unable to locate any church that was teaching that any such thing were possible or that God did reveal Himself in any way to man, yet that is entirely Scriptural. The Bible itself speaks of just such things coming to pass in the latter days. So we are different from all the other churches in that belief. None of them have advocated such a thing, or even believed in such a thing.

I have wondered which of all the churches was organized like the Church of Jesus Christ of Latter-day Saints years ago; which church had apostles, prophets, seers and revelators—that were to be in the Church until we all came to a unity of the faith. As far as I know, there was not one church that was teaching any such thing one hundred years ago.

I also wondered about the marriage covenant as believed in by the members of the Mormon Church. I do not know of one church that taught such a doctrine a hundred years ago, yet it is also something that is Scriptural. It is divine and has been a blessing to our people, for it has been a factor in controlling divorce and causing our people to be more prayerful and more discreet in seeking their companions, that they might choose those with whom they would delight to be with throughout time and all eternity. No church in Christendom has taught such a doctrine, either a hundred years ago or to-day.

As I read over the Word of Wisdom and note the facts given there by our Heavenly Father a hundred years ago, in this reve-

lation to Joseph Smith, I tried to think of one church which taught its people to refrain from all the harmful things that are designated there. I failed to find any church teaching this, and yet the Word of Wisdom has prolonged the lives of Latter-day Saints beyond that of all other people. Seriously, there is a decided hope to them in this revelation, but none of the other churches were teaching it a hundred years ago.

How many churches were teaching faith healing a hundred years ago? Literally thousands and thousands of people have been healed through doing as James directed :

Is any sick among you? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord :

And the prayer of faith shall save the sick, and the Lord shall raise him up.

Which, I ask, of the churches have made a practice of teaching the gathering of Israel, that Israel should be gathered, that the Jews should return to Jerusalem? I do not remember of any church which made a point of that, and yet it is a doctrine that we are teaching today and we are seeing its literal fulfillment.

Which of all the churches in existence observed and taught the law of tithing a hundred years ago? a law which, if lived up to by the people of the world, would provide enough means to take care of all the poor and see that there was no suffering or hardships imposed upon anyone, but that all should have the right to food and raiment and to all the good things that have been provided in this earth. This is something that the Mormons have been preaching and they have been doing it for over a hundred years. I do not recall any church that was preaching such a doctrine a hundred years ago.

I wonder which church was doing any work for the dead, or which church claimed that work should be done for the dead aside from the Catholic church, which had not instituted baptism for the dead, a work which was practised in the days of Christ, and which Paul referred to in the First Corinthians, 15th chapter and the 29th verse. When talking about the resurrection Paul asked :

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Therefore, this work is Scriptural, a work that has inspired greater unselfishness than any work that I know anything about. Men and women are devoting their lives to the gathering of their genealogies, then going into the House of the Lord and doing the work for their dead ancestors. If nothing else be accomplished, the lesson of unselfishness is a great ideal. Which of the churches preached or practised such a thing?

I MIGHT go on and recall a great many more things that are practised by the Latter-day Saints, principles and doctrines that no other church taught a hundred years ago. The fact that those who believe in these doctrines and put them into effect in their lives have thought about them and prayed about them, and have been convinced that such fine things came from a boy—he only lived to be thirty-nine years of age—is

an evidence of their divine source. In view of the fact that they are all Scriptural, and in line with the teachings of our Saviour and His disciples, I say, those folks who believe in these doctrines have received their own testimony with respect to their truthfulness. They know without doubt that the Lord had His hand in the restoration of the Church, and that a hundred years ago, two hundred years ago, or five hundred years ago, no church was teaching these things. Inasmuch as these doctrines are all uplifting, inasmuch as they all tend to make men and women better, why is it that it was left to this young man, unlettered and unlearned according to the modern term, to reveal them? How was it possible for him to proclaim such truths to the earth?

Simply because God Himself had spoken from the heavens and taught Joseph Smith. The Prophet Joseph acknowledged that it was God and not himself. Those who accept Mormonism must of necessity accept the divine mission of Joseph Smith. They must accept the fact that the Priesthood was again restored to earth by those who last held it, restoring all the keys and blessings to make up this last glorious Gospel dispensation—the fullness of times.

Indeed, the message of Mormonism, though it is nothing more than the restored Gospel of Christ, is unique among the offerings of the churches of the earth.—*Deseret News*, February 24, 1934.)

SPIRITUALITY AND GIFT-DEVELOPMENT

ELDER G. HOMER DURHAM

IN EDINBURGH is the Gothic Memorial to Sir Walter Scott. It stands, two hundred feet of statuary and stone design, a monument to the latent talents, developed, of a single man—the author of *Waverley*, *The Lady of the Lake*, and the countless thrilling tales of the Border.

One may, for twopence, ascend to the top of the pinnacle. Directly beneath one who does, sits the Poet, enshrined in enduring marble. We cannot forget that. Looking out and around from the height, the one who has climbed the 287 stone steps sees many and more evidences of gift-development, which, like Sir Walter's, challenge the thinking individual.

Directly below on the north is busy, most modern Princes Street, crowded with men and women, and noted for its walks that nightly carry students from famous Edinburgh University. Lifting our eyes further to the north we see the Firth of Forth, that stretches to the North Sea. Below, busy department stores, shops, hotels, tell us that commercial enterprise is ever beckoning to him who would so develop his possibilities. On the Firth, visions of a passing sail remind us that adventure awaits one who would develop his gifts—the seafarer, the fisherman, explorers, discoverers. And a tiny portion of the near span of the great Forth Bridge, dim in the far away, tells of the great feats of engineering and science that await those willing to seek, and find.

(Continued on page 331)

THURSDAY, MAY 24, 1934

EDITORIAL

EMPIRE DAY

THROUGHOUT the vast domain of the great British commonwealth, today is Empire Day. In its observance, more than 475 millions of people are as one in a thrill of loyalty and appreciation to an Empire that gives to them freedom, prestige, peace—and home. They find in British traditions of industry, fair-play, and justice, a heritage of right that is priceless. The government under whose protection they live and prosper is a light to the world, and its influence for good is felt by every nation on the face of the earth. Truly by every means with which a nation may be measured is the British Empire great!

That Britain's greatness has been achieved through her adherence to principles derived from Christian ideals, few will gainsay. From earliest Christian times, through the darkest days of error and superstition, the British have ever been a God-fearing people, ever striving, with what light and understanding they had, to serve the God of heaven. And visible throughout Britain's history is the hand of Divine Providence.

Britain it was who, long centuries ago, instilled into men's hearts the precious hope of freedom. She it is who has led the world to treasure the liberty that made possible the restoration of freedom's most exalted expression—the True Gospel of Christ.

Britain played a leading part in the downfall of the popery and priestcraft of the middle ages. From the inspired efforts of her religious scholars has come the English Bible, the means by which countless millions have discovered for themselves greater religious light and understanding. Her men of strong courage and deep religious conviction, such as Wesley and Whitefield, have vitalized her religious institutions and brought about reformations that helped to prepare the whole world for the Restoration of the Gospel. British commerce and colonization, in making English a language of the world, have facilitated missionary endeavour, and quickened the spreading of Truth.

Britain has contributed many of her finest sons, stalwart and outstanding men, to be instrumental in making firm and defending the Church of the Restoration. Over 125,000 people in England alone have accepted the Gospel since it was first preached on her shores. In British archives of genealogical data are collected and compiled records that are a fruitful field for genealogical research, so important in God's latter-day work. And throughout the dark days of persecution and violence that the Church has had to endure, the governments of Britain and her colonies have been eminently fair in their treatment of the

Church and its members. Britain has indeed been an instrument in the hand of the Lord in preparing for and furthering His latter-day work. And she has reaped, in her greatness, the blessings that follow such service.

But now a new day faces her. She can not, in safety, afford to dwell in her past brilliance. The wonderful achievements of bygone days—her poets, dramatists, novelists, historians; her musicians, artists, players; her soldiers, statesmen, explorers, frontiersmen; her religious leaders and philosophers—they all indicate the way, but they cannot glorify the future. A new day has brought new problems to solve. It calls for new and inspired leadership. Men are tempted to convert the new liberty into license. They use the new knowledge of the age for unholy purposes. The selfishness of the few threatens to destroy the peace and well-being of the many. Men hunger for bread in the midst of plenty, and in pleasure and debauchery starved souls seek blindly to be filled. On every side men are forgetting God and transgressing His laws. The very Christian ideals that have been Britain's inspiration seem to be losing their appeal to the masses. Never has the Empire faced such difficult conditions.

To these present problems there is but one final solution. Through the centuries, Britain has clung to God and become great. Now let her yield to His law for her future strength and stability. She has given harbour to the Restored Gospel and helped to prepare the way for its promulgation. Now, in it can she find her salvation.

Let there be a return to God. Let the Restored Truth bring new hope to her people. Let it be a guide and an interpreter to those whose hands guide her mighty Ship of State. Intemperance and immorality, the scourges of modern civilization, will disappear if the human body be recognized as the tabernacle of an eternal spirit. Error and superstition that hinder the progress of men and of nations will not find toleration if the spirit of man be recognized as the child of God, eternal, limitless in its glorious possibilities. Let earth life be known as a part of the divine plan for the whole human family, and a new conception of the brotherhood of man will arise to sweeten and temper the thoughts and actions of all. Let faith arise above belief as the sun is above the earth, and men will see more distinctly, hear more vividly, live more abundantly, and exercise their wills for mighty righteousness. The strength of the Gospel is irresistible. It can lift men to greater heights of peace and achievement. It has the same power to lift nations.

Mormonism produces men and women who are loyal to King and country. What better expression of loyalty can there be than to give to our countrymen the great man-building, empire-glorifying principles of the Restored Gospel? To do all we can to spread its glad message of brotherhood and eternal growth in whatever part of the Empire we may live—let this be our pledge of loyalty on Empire Day.—RICHARD S. BENNETT.

HIGHLIGHTS IN LOCAL LEADERSHIP

NORMAN DUNN

FROM the happy, whooping days of a childhood that gloried in personifying Indians and pirates, through tedious years at school, on through the fire and hell of war into creative days of school teaching—this has been the story of Norman Dunn of Birmingham. But there is another side to his life. Men take on

the lustre of leadership not through themselves but through the causes they espouse.



NORMAN DUNN

As a boy, Norman Dunn attended a Church of England school. At fourteen he commenced studying for the teaching profession, although as a youngster he had a terrible dislike for teachers and everything else connected with school—is there a boy anywhere who does not rebel against being shut in when the daffodils show their heads and the leaves uncurl and a fellow's heart longs for the air and the sunlight and the pull of a kite on a long string? His dear parents, who early taught him the virtues of thrift and temperance, sacrificed to support him in his studies; he struggled through, finishing

with honours. Winning a scholarship, he entered Saltley Training College, where he showed unusual ability in music, athletics and theology. He completed the prescribed course of study and was graduated with a First-class Archbishop's Certificate for Religious Knowledge. Since that time, with the exception of war days, he has taught school.

In 1906, two Mormon elders called at the Dunn home in Kidderminster. One of the Dunn boys accepted the Gospel. But Norman, steeped through scholarship in Church of England theology, could not see virtue in such an act. However, the doctrines taught by those two elders proved seeds of questioning which through the years grew into a mountain of mental confusion and spiritual anguish. And out of that storm of despondent doubt came the sunlight of a secure faith. Brother Dunn was baptized in the Handsworth chapel in 1913. His wife—the girl whose esteem he has held since they were school children together—went into the waters of baptism a year later.

Diligence and faith have brought blessings. At the time of his

baptism, Brother Dunn was employed in a Church of England school. The situation was uncomfortable. In connection with this he describes a remarkable answer to prayer. "I prayed for deliverance many times. My prayers were answered. I was shown in dreams where I was to live and even the name of the man to whom I eventually made application for appointment as headmaster of Ratley school. The dreams were so vivid as to be unmistakable." Those dreams became fulfilled prophecy.

Before going to France he was promised by Apostle Hyrum M. Smith and Elder J. M. Sjodahl that he should be spared through the conflict of war. His wife was given the same promise concerning him by President Laird of Birmingham District. In France he served two years as a "runner" in the front lines. His division was horribly decimated. On one occasion he carried a message through an "impassable" barrage. During these dark days there came to him the reassuring words of the psalmist, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Danger, privation, filth—these he endured. And through it all he came unharmed. Brother Norman Dunn has felt the unfailing power of God when promised through the authority of His chosen servants. He says, "Does God live? Does He answer prayer? These questions seem utterly foolish to me. I know He does. Surely in gratitude I ought to be willing to live and die for His cause."

Today Brother Dunn is an elder in the Church of Jesus Christ of Latter-day Saints. He is president of the branch in which he lives. As chorister of Birmingham District, he is giving expression to his musical abilities. Certainly he is a happy man, for in his heart there is a settled conviction that the Almighty has in loving mercy pointed the way and provided the means for victorious, eternal growth.—GORDON B. HINCKLEY.

SPIRITUALITY AND GIFT-DEVELOPMENT

(Concluded from page 327)

Changing our aspect we look to the south—first at our feet. Across the green of Princes Park shows the field of transportation and communication. Nearest to us are the rails that carry the Flying Scot. Then we see long lines of the blue buses of the Scottish Motors Transport, Ltd., that, parked on the hill, ascend to the Mound. Here, husky throated orators exercise the gift of speech in this, the Hyde Park of Edinburgh. The fresh-looking edifice near at hand, among the spires and gabled housetops, that of the *Evening News*, tells of worlds yet to be conquered in the realm of journalism. Still further, this time to the west, the Scottish National Gallery bids any and all to seek in the field of life to the point where thoughts will take us: Economics with doughty Adam Smith, or Africa-going with David Livingstone. Indeed, stored within those grey walls are all the traces of individual difference, emphasized and typified on the outside neigh-

bourhood by Castles Holyrood and Edinburgh, thence down the gamut of human endeavour to the mean, tangled chimneys of dirty "closes" (Scotch tenements).

But, standing on the height of a memorial to gift-development, and seeing on every hand the multifarious evidences of the same, does not give one the key to this upward stretch of the human soul. Not until ones eyes seek a higher level, and sees in the distance, a majestic, rugged hill is that key found.

It is known as "Arthur's Seat." Many years ago, a humble Mormon elder—Orson Pratt—ascended to the top of that hill, and asked his Maker to enable him to develop within human souls those feelings which should lead to contriteness of heart. His prayer was answered. Two hundred souls were added to the fold that started the Church of Jesus Christ on its mission of salvation in Scotland.

And so, in surveying the field, one instinctively and yet consciously feels to strive for that sort of gift-development that will lead men back to God. And that no narrow concept either; for the force that moves the ship-builder, the captain of industry, mechanic, labourer, and the poet below, contains the element, the key of gift-development, that will redound to the benefit of fellowman and the glory of God.

Called as it has been "the moving force of all action," yet the faith that is rooted in spirituality is the moving force that men must strive for in acting for gift-development—faith in the Lord Jesus Christ. That same spirituality, the force behind inspiration, is to be remembered when, shortly, we conclude our Mutual season's repetition of:

"Inspired by the refining influences of Mormonism we will develop the gifts within us." An analysis of those refining influences only serves to emphasize the fact that the *summum bonum* of gift-development is rooted in that force for inspiration—spirituality.

TO LIVE MEANS TO ENJOY

ARE YOU ALIVE?

LIFE for many of us is unnecessarily gloomy, grim, somber, dull. The good life is never stupid. There is "something the matter" with the good life if it is not also radiant.

We are robbing ourselves and our associates if we lack the will to find joyousness. "Awake to righteousness," really means to arouse our faculties to fuller perceptions of joy. Man is that he may develop fully all his faculties.

This process is life, eternal life—the supreme achievement made possible by divine gift—the greatest of all.

We live only as we grow in eternal graces. Merely to move about here does not mean progress. It is the direction of travel that counts.

An aimless or an effortless existence are little better than a base existence. All are lifeless—void of the vital essence of eternal life, joy, advancement.

We are in eternity now, surrounded by limitless opportunities to project ourselves other than we are now.

Infinite potentialities, gifts and graces of mind and heart and soul invite discovery within us and fall for expression and exploitation without.

Infinite depths and heights bid us live here and now—bid us become divine.

Constant Effort means constant Discovery, Constant Discovery means Constant Growth, Constant Growth means Constant Progress, Constant Progress means Eternal Life, Eternal Life means Eternal Joy.—*Improvement Era*.

M. I. A. BUILDING FUND CONTEST

PERIOD A of the 1934 M.I.A. Building Fund Contest will come to an official close Thursday, May 31st, at midnight. All "ideas" must be in the hands of the judges by that time. This will mean mailing them before Thursday, the 31st. Address all communications to "The Judges, M. I. A. Building Fund Contest, 43 Tavistock Square, London, W.C. 1." A decision will be reached by Dr. Ray M. Russell and the other two judges, and the results will be posted in a later edition of the *Star*.

For the best group of "ideas," not to exceed ten in number, presented by the branch M. I. A. for the raising of funds for the erection of branch buildings, there will be awarded the sum of two pounds. A prize of one pound will go to the branch presenting the best single "idea."

Period B of the contest will continue until December 31st, 1934. Prizes of five and two pounds, respectively, await the branches that raise the largest amounts for their branch building funds.

PORTSMOUTH DISTRICT CONFERENCE

ON Sunday, May 13th, observed throughout the Church as Mother's Day, the members and friends of the Portsmouth District met in conference. The meetings were held in the City Hall at Portsmouth, and were presided over by President James H. Douglas of the British Mission. The theme, "Mother," was carried through the sessions of the day. A beautiful spirit characterized the services.

As it is not the custom to hold three sessions of conference in the Portsmouth district, the morning was devoted to an elders' meeting. In the opening exercises of the afternoon session, Sister Carita Carter spoke briefly on the subject

of "Honour Thy Father and Thy Mother." Elder Ralph J. Baddley addressed the subject, "The Message of Mormonism—More Truth." Then Elder John D. Riggs explained the importance of genealogical work. Then followed the usual separation into Priesthood and Relief Society groups. President Douglas encouraged the brethren to sense their responsibility in assisting with the work in the district. Sister Rintha Pratt Douglas instructed the sisters on the organization of their auxiliaries, and elicited from them a promise of co-operation in keeping their organizations alive and prospering.

The first speaker in the evening

was Elder Henry R. Pearson, who gave a splendid tribute to mothers. Elder Richard S. Bennett, speaking next, told of Joseph Smith's contribution to the world as regards the gaining of religious knowledge and an individual testimony of truth. Sister Douglas, the "Mission Mother" to the elders of the British Mission, spoke of the significance of Mother's Day, and of the joy that was hers in the respect and love of her mission "sons." She decried the prejudice that exists in England against these young missionaries, and against the Church in general, and, pointing out that untruths circulated in the past have given rise to such prejudice, Sister Douglas cited the expressions of many prominent people to show that the Church is doing a fine work, and that its message is one of goodwill.

President Douglas brought the conference to a fitting climax with his inspiring address. He paid a tribute to his mother, and to his wife, and explained the origin of

Mother's Day. In lucid terms he pictured woman's place in the Church of Christ. She stands side by side with man, and without her he cannot receive the highest glory. The Restored Church, President Douglas stated, was among the first institutions of the world to give women full suffrage, and nowhere in the world is Motherhood more revered than among its membership.

Musical numbers were rendered during the meetings by Sister Pearl R. Tomes and Elder John D. Riggs.

Mission Authorities and missionaries present at the conference were President James H. Douglas, and Sister Rinthia Pratt Douglas of the British Mission; Elder John D. Riggs of the British Mission Office; Elder Richard S. Bennett of the European Mission Office; President Alma J. Larkin, Jr., Elders John L. Van Orman, Henry R. Pearson and Ralph E. Braddley of the Portsmouth district.

ELDER JOHN L. VAN ORMAN

Clerk of Conference

FROM THE MISSION FIELD

Transfers—Elder Albert P. Smoot was transferred from the Ulster district to the Scottish District on May 10th.

On May 16th, Elder Henry R. Pearson was transferred from the Portsmouth district to the British Mission Office; and Elder John L. Van Orman was transferred from the Portsmouth district to the Ulster district.

Doings in the Districts: London—Holloway Branch held its first M Men-Gleaner Girl banquet on April 26th. Thirty guests were present, and all pronounced the evening successful. The organizations' officers were in charge of the preparations and arrangements.

At a meeting of the membership of the South and West London branches, held April 5th, the two

groups were merged into one branch, to be known as the Southwest London Branch. To Brother Lewis G. Tarr and Brother William McCormick and their counsellors, the retiring branch presidencies, was accorded a hearty vote of thanks for their splendid service to the people during their administrations.

Sustained as president of the newly organized Southwest London Branch was Brother Andre K. Anastasiou. His counsellors are Sammel Hislop and John Bleakley. The meeting was conducted by President Bart L. Christensen.

Newcastle—Before a large audience, in the branch hall, the Primary children of the Skelton branch presented a concert on April 28th. The programme was arranged by the children themselves, under the

direction of Sister K. A. Featherstone, and the proceeds went to swell the Primary fund.

Skelton branch conference was held on April 29th. The feature of the afternoon session was a pageant entitled, "Truth Restored, A Modern Miracle," presented by pupils of the Sunday School under the leadership of Sister Evelyn N. Rudd. A picture taken at a dress rehearsal of the pageant was published in the *Northern Echo*. District and branch authorities were the speakers in the evening session.

Scottish—Aberdeen saints and friends were the guests at an M.I.A. social on April 23rd. The programme included a one-act play presented by the Bee-Hive Girls, and a skit by the Primary children. Refreshments were served at the interval, and then dancing and games concluded the evening.

The Aberdeen branch conference was held on Sunday, April 22nd. "Religion, A Way of Life," was the topic of the sessions.

Edinburgh branch conference was held April 29th in the branch hall. Local members contributed the programme of the morning session, and the district authorities were speakers in the evening meeting. A street meeting, held in the afternoon, resulted in the attendance of several new friends at the evening service.

Saints and friends of the Airdrie branch met in conference on May 6th. Speakers of the day were local members and district and branch authorities, and in the evening session part of the programme was presented by the branch Primary children. Many non-members were among those present.

The speakers at a meeting of the American Club of Edinburgh University on May 6th were Elders G. Homer Durham and Lane W. Adams, who are labouring in Edinburgh. To an audience of forty they explained the doctrines and philosophy of Mormonism, after which Elder Durham conducted an hour's informal discussion.

At a cottage meeting held in the home of Sister James Martin of the

Airdrie branch on May 10th, the travelling elders had an opportunity to tell of the Restoration to a group of thirty-three, fifteen of whom were strangers. The meeting was under the direction of Elder John Rowell.

Portsmouth—Primary children of the Brighton branch held their Primary conference on April 22nd, under the direction of Sister Rose Stevens. The evening's programme was presented by the children who explained in song, recitation and story their Primary activities. The membership of the organization numbers thirty-four, of which number but one is a member of the Church.

Manchester—On Tuesday, May 1st, Sister Mary Fitton filled a speaking engagement before sixty members of the West Street Baptist Church at the women's "Bright Hour." Her subject was "Religion, Home and Motherhood." On Sunday, May 6th, Sister Fitton spoke to the Socialist Sunday School adult class on "Mormon Women." Sister Fitton has spoken to these groups before, and her activities in this direction have done much to dispel prejudice against the Church in Rochdale.

Nottingham—Sunday, May 6th was devoted to an M.I.A. conference in the Leicester branch. The programme was planned to emphasize the value of M.I.A. work, and explain the purpose of the slogan and the courses of study. Speakers were Sister Emma Bradley and Elder Walter K. Barton, district M.I.A. supervisors, and Brother William Lycett and Sister Grace Parker.

Ulster—The district's first Gold and Green Ball was staged on May 5th. It was a gala affair. The hall was beautifully decorated in M.I.A. colours, and a well arranged concert programme augmented the entertainment derived from the dancing and games. Prizes were presented to the winners of the dancing contest, and during the interval refreshments were served by the Bee-Hive girls. Among the many visitors present were elders from the Scottish and Sheffield dis-

tricts, and the British Mission Office. President William A. DeHart acted as M. C. for the evening. Arrangements for the affair were under the direction of Sister Ruby Gillan and the M.I.A. officers.

The Relief Society of the Belfast Branch sponsored an open night on May 7th. The programme of songs, recitations and games was under the direction of Sister Hands, the organization's president.

Welsh—Cardiff branch conference was held on April 29th at the home of Brother Albert Parry. Although the attendance was small a beautiful spirit characterized the meetings.

Saints and friends of the Cardiff branch enjoyed a Primrose picnic on Wednesday, May 2nd. The

scene of their pleasant outing was the Graig, Cefn On.

Erratum—The *Star* erred in recording the Gold and Green balls held recently in Merthyr and Pontypool as branch affairs. They were both official district functions, held separately because of the great distance between the Welsh branches.

The branch conference of the Merthyr Tydfil branch was held on May 13th under the direction of President Robert H. Booth. In observance of Mother's Day, the theme of the services was "Priesthood and Womanhood." Members of the Cardiff branch journeyed to Merthyr to be in attendance. Local Priesthood members and district and branch authorities were the speakers of the day.

MORMONISM

HEREIN lies fulfillment of God's noblest plan
Giv'n for the glorification of man ;

The answer to men who have doubted and cried
Against all the creeds that have failed them and lied ;

The answer to children so pure in their need,
The answer to mothers whose hearts must not bleed ;

The answer to dreamers of brotherhood,
The light reaching out to all ultimate good ;

The perfect ideal that lifts man above sod,
Earth's justification, earth's pathway to God !

—CHRISTIE LUND

DEATH

GREGORY—Sister Ellen S. Gregory of the Blackburn branch died on May 6th. Funeral services were conducted on May 10th under the

direction of President Joseph Fielding Smith, Jr. The grave was dedicated by Elder Stephen R. Murdock.

CONTENTS

The Courage to Accept Truth	321	Highlights in Local Leadership	330
Comparing Mormonism...	... 325	To Live Means to Enjoy	... 332
Spirituality and Gift-develop-		M.I.A. Building Fund Contest	333
ment 327	Portsmouth District Conference	333
Editorial:		From the Mission Field...	... 334
Empire Day 328	Poetry: Mormonism 336

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